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THE VEDIC MAGAZINE

AND

GURUKULA SAMACHAR.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०).

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

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VEDIC SWARGA.

(Pt. Chamupati M.A.)

My attention has been drawn to a few past issues of *The People* containing a controversy between Prof. Brij Narain and Mr. T. D. Satyarthi on the subject of *Vedic Swarga*. After reading the issue for April alone, I thought Prof. Brij Narain was not in earnest. He appeared to me to be parodying the faith of people who locate a sensuous region of unlimited physical delights somewhere in the skies where the faithful are sent as a reward of their fidelity by a supertitious dispensation of unreasoning religion.

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Among these he included those followers of the Veda, whose interpretation of the scriptures entitles them to no better treatment. That there are followers of the Veda who do not subscribe to any such absurdity cannot have escaped the learned professor's notice, as he has long been a resident of Lahore, a centre of Arya Samaja activities. The letter of Mr. Satyarthi which appeared in *The People* for March 8, 1931 however elicited from him statements which show that his attack was directed not against any particular version of the Vedic heaven, but against the text of the Veda itself. In support of his contention he quotes Atharva Veda IV. 34. 2, 6, and to the text subjoins the translation of Whitney, which on the basis of his "limited" knowledge of Sanskrit he certifies to be "literally correct". Here I too am at one with him though I do not think he has understood the translation. The verses appear to him "extremely simple", wherefore he holds that "it is impossible to misinterpret them". He finds "not only European standards of research but European standards of intellectual honesty" "higher than our own". I am at a loss to see why called for this odious comparison. "Our own" may mean anything. While answering the criticism of a "Satyarthi" it is, if nothing worse, at least unfair to call into question by innuendo the honesty of a school of interpreters whose view point is different from that accepted by Europeans. From the point of view of the former an interpretation may be offered which the learned professor may perchance find at least equally "literally correct". It is the extreme simplicity of the text which makes it liable, in the hands of those not sufficiently conversant with Vedic terminology, to a diversity of interpretations. It is from the context that you can decide which exposition is *correct in spirit*. Of the religious scriptures it has been particularly noted that while their spirit saveth, their letter sometimes killeth. In the present case, a

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the learned professor will find, the letter of the Veda is just in accord with the spirit of the context. In the Vedas the word "Swarga" does not necessarily denote an ultra-mundane paradise. It stands for any condition or locality where bliss reigns. The following verse makes it clear that Swarga as spoken of in the Veda means among other things a happy *grihastha*, household life :—

यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः ।
अश्लोणा अंगैरहृताः स्वर्गे तत्र पश्येम पितरौ च पुत्रान् ॥ अथ. ६.१२०.३

"Where men of good heart and of good actions take delight, having got rid of disease of their body, undeformed, with organs undamaged, in that 'Swarga'—region of bliss *may we find parents and sons.*"

Two verses above, it is the "garhapatya agni" symbolic of entry into household-life that is invoked to "exalt" the worshipper into this "region of the virtuous" *

This fire belongs to the living state and the region to which it exalts the performer is no other than household life. No stretch of imagination can find in this fire and the condition which it heralds a reference to an ultramundane paradise. If you turn to Rgveda X.85, of which the subject is marriage you will find in verses 24 and 20 household life spoken of as **सुकृतस्य लोकम्** and **अमृतस्य लोकम्** which are both synonyms of *swarga*. These verses are chanted in the marriage ceremony. In the hymn to which the Professor has drawn the attention of the reader a picture of the same "Swarga" of a happy household life is graphically depicted. The subject of the hymn is Odana, meaning Yajna, sacred service, which entrance into household life according to the Veda, undoubtedly is. It is spoken of as a person, the metaphor making a covert reference to the pair who perform it, for they are, as it were, service personified.

* **अयं तरमाद् गार्हपत्यो नो अग्निरुदिक्षयति सुकृतस्य लोकम् । अथर्व. ३.१२०.१**

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ब्रह्मास्य शीर्षं बृहदस्य पृष्ठं वामदेव्यमुदरमोदनस्य ।
छन्दांसि पक्षौ मुखमस्य सत्यं विष्टारो जातस्तपसोधि यज्ञः ॥ अ. ४ । ३४ । १ ।

"Prayer is the head, the Brihat Sama is the back, consecration to the Beloved Lord is the inside of Odana. The verses of the Veda are its wings, truth is its mouth. Born of austerity is the sacred service of propagation."

The brahmchari who enters into wedlock is required to qualify himself in this way for the household life which he now enters.

अवस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति लोकम् ।
नैषां शिश्नं प्रदहाति जातवेदाः स्वर्गे लोके बहुस्त्रैणमेषाम् । अथ ४.३४. २

"Having bones full of life, purified, chastened by chastening (exercises of) *pranayama*, chaste ones go to a region of chastity. Their male organ, genital fire does not burn away. In the region of bliss abundant female society is theirs."

As a student the *Brahmchari* has seen little of female society. Now he will mix freely with women. His yogic exercises which have made him passion-proof will save him from undue liability to sexual excitement which has rightly in the verse been spoken of as fire. All vitality is heat. The Vedic term used here is *Jatavedah* which Yaska interprets as जाते जाते विद्यते or जातान्येनं विदुः "It is found in all that are born; or all that are born have experienced it." The sexual emotion is the fountain-spring of all life, vegetable and animal. Care is to be taken that it does not "burn away" uselessly in an unchaste unholy fashion. For thus wasted it will burn away the very organs which are desiged to be its sacred seat. Whitney retains the original term *Jatavedas* which I have translated. Prof. Brij Narain by placing *Swarga* beyond death seems to assume that this term stands perhaps for the fire of cremation. In Yajur Veda XXXV. 19, however, we read:—

क्रव्यादमग्निं प्रहिणोमि दूरं यमराज्यं गच्छतु रिप्रवाहः ।
इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥ यजु० ३५. १९ ॥

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"The fire of cremation I keep away. He who bears sins may receive the decree of the Just Lord. (Let death overtake the sinful). Here this other (fire), viz. the knowing Jatavedas may carry the offering to the *devas*."

Here *Jatavedas* is clearly pointed out to be different from *Kravyada* which in Vedic terminology denotes the fire of cremation. The former is the fire of Yajna whose basis is the performer's knowledge gained during his career as *Brahmchari*. The *Garhapatya agni* which the householder maintains is symbolic of the genital heat which he is called upon to conserve by chaste thinking and continent living. That crematory fire should spare the sexual organ of a man consigned to it is a miracle foreign to both common sense and the wording of the text above.

Contrasted with the fire of cremation which symbolies death, *Jatavadas* obviously stands for vital heat, a form of which is genital power. This meaning exactly fits in with Yaska's exegesis reproduced above. The meaning of *devas* in the above verse would then be organs of the body and of *havya* food from. हू अदने।

The pools of ghi and slopes of honey, and ambrosial waters, spoken of in the sixth verse are simply symbolic of materials of chaste household delight. In case you expoud the *samaasa* सुरोदकाः as सुरा+उदकाः, the word may besides having the above meaning denote distilled waters. सुरा is derived from षूञ् to distill. or सुरा is also the femining form of सुर, a goddess, bounteous woman whence सुरोदकाः means waters fitted for gods and goddesses, or godly men and women. Besides, the derivative meaning of *ghrita* is light, of *madhu* sweetness and of *suraa* charity, and these are qualities that make household life morally blessed. The wording of the Veda is suggestive. In addition to their main significance the words used are full of supplementary connotations which make the text abound with enlightening hints.

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The European or Indian interpretors whom the learned professor has followed unquestioningly are "honest" no doubt in so far as they are loyal to *the* point of view which they have adopted, we think, erroneously in locating the Vedic "swarga", in imitation of the paradises of later scriptures, away from the earth. If they simply condescend to come down to regions of delight this side of death, to which verses of the Veda, as pointed out above, clearly beckon them, they will, we are sure, be not less "honest" to "our own" barely mundane point of view.

The highest bliss according to the Vedas, as also according to the popular Hindu belief, is *Mukti* which is a barely spiritual state. Mundane *swarga* the human soul attains as a reward of his actions in the ever-recurring cycle of rebirth. I don't think the Professor can make the teachings of the Veda, as stated above, the subject of a light non-philosophical parody. If he likes, abundant quotations in support of each of these contentions can be made from the Vedas. A Muslim Maulvi Sahib has written a booklet denouncing Vedic Swarga. I have for the last month been engaged in refuting his treatise. There I have treated of this subject in greater detail. The whole hymn of which I have translated only three verses above is full of elevating and inspiring suggestions as to how household life can be made happy and both physically and spiritually fructuous. Read for instance verse 4 which repeats the idea of the second.

विष्टारिणमोदनं ये पचन्ति नैनानवर्तिः सचते कदाचन ।
आस्ते यम उपयाति देवान्त्सं गन्धर्वैर्मदं ते सोम्येभिः ॥ अथर्व० ४.३४.३ ॥

"Of those who cook the curry of (i.e. perform) the sacred service of propagation of species, continence prevents the virility from being lost. As a charioteer (householder)

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such a man prospers in his chariot, as one possessed of wings (which according to the *1st* verse are verses of the Veda) he soars above heaven.

Yama in this verse means continence or self-control, but the "honest" interpretors of whom Prof. Brij Narain is so enamoured take it to mean the God of Death, making this verse as absurd as the 2nd, in which they somehow manage to make the fire of cremation refrain from touching the male member of a certain class of meritorious people! The subject, I think, has been made clear enough and the learned Professor may perchance find reason to reconsider his attack on *Vedic Swarga*. If perversei magination has distorted the original idea, constructive criticism would require a substitution for the perverted picture of a portrait which may restore the genuine meaning of the sacred text.

The Foreign Reform Movements: Christianity.

CHAPTER IV.

When the British soverignty was extended to the Punjab, the Christian missions began to propagate their faith in the province. The following is a brief account of the work of these missions :—

American Presbyterian Mission.

* In 1846 after the conclusion of the frist Sikh war the mission crossed the fist of five rivers and settled at Jalundhar. In 1848 Ambala was taken up. The following year after the

* From page 19 to 22 is based on "History of Chrisianity in India! Chrisian Missions" published by the Christian Literature Society.

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collapse of the Sikh kingdom the missionaries crossed the Beas and occupied Lahore. In 1856 a mission was established at Rawalpindi. Christian literature was published in considerable quantity. A press was established at Ludhiana in 1836 which sent forth a large number of scripture portions and other religious publications. Among the missionaries may be specially mentioned Rev. Dr. John Newton distinguished both for his scholarship and christian character who laboured for about fifty years in the Punjab. Dr. Forman played a great part in the educational activities of the province. He came out to India in 1848 and worked till his death in 1894.

In 1893 there were connected with the Ludhiana-mission 16 foreign missionaries, 1750 communicants and 5426 scholars.

Church missions.

In the year 1840 a committee was formed at Simla to establish a Christian mission in the Himalayas. Supporters subscribed liberally. In 1847 this was placed under the Church Missionary Society, with its station in the Punjab.

In 1840 an Indian officer sent through Rev. Dr. John Newton Rs 10000 with a request that missionary work should be commenced in the part of the Punjab which had lately been made British territory. In 1852 Rev. R. Clark and Rev. T.H. Fitzpatrick the first missionaries of the Church of England in the Punjab settled at Amritsar, the sacred city of Sikhs. Mr. Clark worked there for forty years and the mission under his care developed rapidly. The little sapling planted in 1852 has already become a great tree and has thrown out many branches on every side.

The church missions in the Punjab have deeply indebted to a noble hand of lady workers, notably the late Miss C.M. Tucker who attained a world-wide reputation as an authoress

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In 1878 when fifty-four years of age, she came out to India as a missionary and laboured zealously both with her pen and voice till her death in 1893.

Miss Tucker died at Batala, a prosperous mission station near Amri'sar. This was founded and is largely maintained through the liberality of the Rev. F.H. Boring who laboured for some years as a missionary in India at his own expense.

Thomas Valpy French the first Bishop of Lahore deserves spicial mantion. He first came out to India in 1850 as a principal of a college to be commenced at Agra. In 1860 he was appointed principal of a Divinity School to be established at Lahore and in 1877 he was consecrated in Westminster Abbey as Bishop of Lahore. After holding office for ten years and feeling himself unequal to the strain he resigned. He made a short stay in England during which he studied Arabic to fit himself to work among Mahommedans. In Lahore he was known as the seven-tongued man, one who could speak in seven languages. The Rev. Imad-ud-din, a learned Mahommadan Maulvi was baptized at Amritsar in 1866. He has since been a great preacher for Christ and writer of books, chiefly to guide Mahommedans towards Christianity.

Pundit Kharak Singh was a learned man who belonged to a great family and became a Hindu Sanyasi, undergoing a rigorous self-discipline of fasting and exposure. But he was a seeker after God, and he became dissastisfied with his Sanskrit books. Pandit Kharak Singh heard Nehemiah Gorch preach and he then bought and read the New Testament that he might prove it false. He thus became convinced of the truth of the Christian religion, and after passing through much agony he joined the mission. He was baptized and afterwards said, "I now go forth to give my whole life to

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Christ." He became a Christian evangelist going about preaching. He gave a large sum to the mission; though at the time he gave it he was living under a tree in a hut.

In 1893 there were 33 European missions, 5147 Native Christians, 1000 communicants and 5323 scholars connected with the mission. In this number Afghan converts are included as they are so mixed that it is difficult to seperate them.

The American United Presbyterian Mission.

The American Mission was commenced by Rev. Dr. Andrew Gordon at Sialkot in 1855. The following year two other missionaries arrived after which educational work and an orphanage were taken up.

In 1857 the first two converts were baptized and fresh stations were occupied. There two Mission High Schools were opened. A theological seminary was opened at Sialkot in 1877, a training institute in 1881, a girls boarding schools and a Zenana Hospital in 1888. In 1890 the statistics of the mission were as follows: 12 missionaries, 10,162 native Christians and 3788 scholars.

Church of Scotland.

This mission was commenced at Sialkot in 1857. The Chamba mission founded by Rev. W. Fergusson in 1863 was taken over in 1873. Jammu was occupied in 1888. In 1893 there were connected with the mission 5 missionaries, 229 communicants, 3231 baptized Christians and 2978 scholars.

The Benevolent Influences of Christianity.

The manifold philanthropic activities of the Christian missionaries compelled recognition from and even won the admiration of those who were the strongest opponents of the creeds and dogmas of the Christian church. By spreading

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education, by the dissemination of western science and culture, by founding schools and colleges, by distributing medicine and establishing hospitals, by giving shelter to the cripple, the orphan and the homeless, by elevating the backward classes, they had not only diminished the misery of the people but also aroused the educating Indians to a new sense of responsibility and stimulated them to undertake and organize charitable institutions on western lines. These benefits must be gratefully acknowledged by every impartial and unprejudiced student of modern Indian life.

The work of Christian missions and their philanthropic activities gave the Hindu community a favourable impression. These missions attacked the weak points of Hindu religion and the priestcraft with force and vehemence, entertained high hopes of success in their work and made wild guesses regarding the future. Some people held that Hinduism was destined eventually to succumb before the advance of Christianity. The light of the gospel waxing in the West may be reflected in the east.

Sydney Law in his work "A Vision of India" says:—

Oh, never star,
Who lost here but it rose afar.
Look east where whole new thousands are
In Vishnu land what Avatar.

Now this Avatar Christianity, it is true, made some progress and the actual increase as recorded by the census in the earlier years of this epoch was remarkable.

Influence of English Education

Daily Hindus of all castes become Christians. They made great sacrifices in renouncing Hinduism. They gave up their old faith and adopted a new faith. Education provided by the

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state simply destroyed Hinduism. It gave nothing in its place. It was founded on the benevolent principle of non-interference. Education itself was interference with the established religion. Education must destroy idolatry and the state education of India, benevolent in its idea, practically taught atheism. Indian youngmen were many of them, as they now are, forced by it into the unhappy position of sceptics and infidels. Momentous changes were going forward in the social and intellectual habits of the people. The peculiar conditions of the Punjab were also favourable for these changes. The continued rule of Muslims for almost six centuries and afterwards of the Sikhs had considerably weakened the position of the priests and their dominance was felt less here than in other provinces. These changes led men to think highly of Christianity. The secular education of the 9 th century is an amalgam of ancient learning, modern science and Christian ethics. Alone it could not give Christian faith but neither was it hostile to Christianity. Every other faith for the time being decayed. Christianity alone began to run its course. The high character, talents and virtues of the Christian missionaries obtained for them the countenance of the rulers who surprised at the novelty of their teaching, took these extra-ordinary men under their protection and gave them liberty to preach their religion and make what proselytes they could.

Yet when all is said and done Brahmanism remained the chief obstacle in the way of Christianity. The Hindu festivals preserved the position of the Brahmans intact, and above all the caste spirit helped them to maintain their status, though the influence of Christianity modified their position a little. Though some of the Brahmans considering the weak nature of their claims and sincerely groping after truth adopted Christianity.

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HINDU FESTIVALS.

When such mighty intellectual force holds sway over the entire religious life of the Hindus it also follows that it will determine absolutely the forms in which that life is expressed. The religious life of the Hindus does in fact flow along channels marked out for it by the Brahmans and this they maintain with all the tenacity of an order that solely lives upon tradition. Christians can make no use of these forms. The sabbath assemblies of the whole church irrespective of rank or sex, for the preaching of the word, the rite of baptism and still more, eating and drinking in common at the holy communion, ordination for the ministerial office without any class distinction—these and many other things are to the Hindu entirely novel. In India this complete contrast between Christian and Hindu forms of worship strengthens the prejudice that the former is something foreign and un-Indian. This consideration would have carried still greater weight, were it not that the power of custom is to a certain extent paralysed by the opinion inculcated during centuries of foreign dominance that all that is foreign is good and worthy of imitation. Roman Catholics have sought to accomodate their rites to Indian usage. Protestants, though formerly refusing to do any such thing, are now following the same line of action. Such has been the strong influence of the Brahmans and the deep impression on the Hindu mind of the festivals originated by the Brahmans, that it has wielded an influence over Christianity as well. We shall now see how Christianity has failed to considerable extent, to make converts of the high caste people and how its activities have gradually been confined to low-caste men.

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* For futher details see "History of Missions in India."
By Julius Richter D. D.

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Caste spirit a great barrier in the way of Christianity.

Caste is a massive barrier in the way of Christianity. Inspite of all that has been done to dissolve the exclusiveness of caste in India it is still the most deep-rooted institution in India.

*"It has been said that the work of Christianity for high caste people has been practically fruitless while low caste evangelism has met with immense success." Divergent views have been held as to how to meet the problem of caste. Mr. Bernard Lucas of the London Missionary Society holds "There should be no baptism outside of the church, there should be no caste within the church."

An Indian writer, Lall Bihari Dass in the Epiphany, the organ of the Oxford Mission in Calcutta (January 16, 1909) holds that caste should be taken into the church and dissolved in time, as was the case with slavery.

Dr. Mylne has suggested "when I maintain that caste must go, that to make terms with it is to break once for all with the practical gospel of Christ, I am not to be taken for a moment as intending that the educated Brahman with his social refinement is to be treated as a traitor to Christianity, if he determines to marry his children to no one whose social position would render their happiness impossible." Review of Dr. Mylnes mission to Hindus.

Mr. Lucas has pointed out that no such discrimination must be made. "Between the caste spirit and the spirit of the Christ there is an irreconcilable opposition whether that spirit is manifested in the caste spirit of India or in the social distinction of the west. Social habits

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* The Year Book of Missions in India by Rev. P. Jones D.D.

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in India which though connected with the caste system are not bound up with the caste spirit."

Sir Sydney Lowe in his work "A Vision of India" says that he once asked an excellent missionary who had been over thirty years in a native state and spoke with some satisfaction of the results of his work, how many Brahmans he had brought into his fold. He answered, one; and he afterwards ascertained that this solitary proselyte was a man who had got into difficulties with his own communion because of a marriage which violated caste rules. Gradually the consciousness dawned upon Christian missions that there was a difference between the real caste spirit or airs of superiority assumed by different caste to one another notably Brahmans, with which they could make no terms and social habits and customs which are a stage in social development. Henceforward conversion from high caste was regarded as a miracle and the Christian converts came from another class of society, the lower class.

Christianity flourishing among the low classes.

†"In the Indian army list the constitution of the regiment is given according to the race and caste of the soldier, two companies of Sikhs, two companies of Punjabi Mahommedans and so on. Against the name of a few battallions which bear the old title of Carnatic infantry is found the curious entry: 4 companies Sikhs, 2 companies Mahommedans 2 companies Pariahs and Christianity."

The converts to Christianity, especially the recent converts are drawn almost entirely from the classes of Hindus which are the lowest in the social scale. Whatever one may think of missionary effort in a general way it can hardly be doubted that it is an excellent thing for many of these

† A Vision of India by Sydney Lowe's page 222.

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poor outcastes to be received into a body which releases them from the iron shackles fettered on them at birth and helps them to escape from their semi-servile condition. The converted sweeper or pariah has made distinct advance in the social scale. The growing desire on the part of the lower Hindu castes to improve their social position leads individuals amongst them to embrace a creed which seems to offer them a fair chance in life. A converted sweeper or pariah has acquired a position of his own, he is a member of an association which includes many of his betters, he is allowed to cultivate self-respect, and can acquire the rudiments of an education. It is significant that there is often a perceptible growth of Christian concepts in districts where poverty has been accentuated by drought and famine.

The attitude of an average Hindu.

Such was the effect of the work of Christian mission towards the close of our period. The Brahmans at that time and since then till now have ignored it so long as it has not gone far beyond the village helots and the lower strata of society in the towns. The average educated Hindu when he has tasted the springs of western enlightenment and emancipated himself from the tenets of his parents, commonly becomes an agnostic or a rationalist, usually retaining just enough orthodoxy in matters of ceremonials to avoid shocking public opinion. Christianity offers him few temptations. He can get all the latitude he needs without leaving his own community

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Religion and Criticism

[By Dandi Swami Akhilanand Saraswati, *Rishikesh*]

Religion is not politics which needs criticism at every step. Those who criticise any religious principle should please first of all see both its ends. The spirit of criticism seems to be offensive but mostly it is made in defensive self-preservation." It is most difficult to understand the underlying secrets of a religion. Suppose for instance no one understands them, so should we give up that faith and take up another? Certainly not. We must see what spiritual men have said in sacred books. Still there are many things that are not taught but can be learnt in the ordinary current of human life. Can a schoolboy criticise the law of crimes and supposing he does so, will his criticism be considered of any worth? Can a material mind understand spiritual bliss? It would only materialise that bliss and would at once think that it must be something like what it feels through five senses. Take for instance onion. Those who take it certainly feel its smell as flavour, while those who do not like it certaintly do not like its smell. Both can say on oath that their judgements are correct. Now whom should we trust? We should on such an occasion consult Dharma Shastras and see what great spiritual men have said. We must know that good scent always smells good to all. When something goes wrong with our system the mind begins to take even bad things as good. Those who do not take tobacco reject its smell. Those who take it say that *pan* without it is tasteless. What I mean to say is this that the more we spoil our system with such things the more it would ask for those things. Those people who take such things

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well, if they rightly remember, find that so long as they did not take those things, they really disliked them. Mostly we ask for those things, the essence of which is running in our veins. So we should take every precaution to keep the system neat and clean. The best way is through Tapashcharya—it is the surest and the most rapid way of cleansing the system. A man becomes a perfect *yogi* when the unclean portion of blood in his system is totally burnt up through Tapashcharye like other foreign matter. I am sorry I have drifted a bit away from the real subject of the article.

Now when the system is cleansed the spiritual truths will begin to flash by themselves before the mind Take for instance *Root-gulaa*. It does not smell bad to any one. In the same way materialism which is consuming the hearts of millions, smells bad to spiritual-minded men, while spiritual truths are loved by both. Material-minded men, no doubt, do not like to undertake the trouble necessary for reaching those spiritual heights. They want a thing and certainly like it but would not pay the price. They rest content with *imitation* which dollars can buy. We must experience both materialism and spiritualism. One-sided opinion is not always decidedly correct. Religion cannot follow time, if it does so it must perish. Religion has its own standard. I mean that religion which has reached its goal. The goal of such religion does not shift. The standard of efficiency required to attain that goal would ever remain *the same*. It is politics that keeps pace with time and not religion. "The political life though full of passion and intelligence is not the climax of spiritual activity." A true religion is complete in itself. It does not require any amendment. Those who think otherwise are not spiritual men and therefore should not be trusted. We must study our religious

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books and follow them if we really wish to reap the real benefit of human life "A religion within the bounds of reason consists in morality—nothing more or less." Every stage is to be realized in the language of feeling. Just as conclusions of Geometry inevitably follow from their axioms so moral and physical facts which the philosopher brings to light follow with absolute necessity from things as they are. "There is nothing in this world which is absolutely good. If we blame our religion for one thing, other religions can be blamed for other things. The goal of religion is "*eternal peace*" and not momentary pleasures—sugar-coated misery. To reach the goal of religion we must make tremendous efforts—efforts which should be rightly directed according to Dharma Shastras. When efforts are rightly directed the energy is utilised to good purpose and not wasted—we are repaid a hundred times in the end for the trouble we undergo. We should believe in "*Satwa*" and not in *Rajoguna* (Mind) and *Tamoguna* (Ahankara).

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Hindi Literature and Tulsidas's Ramayan

(Continued from the June & July issue of 1931)

Raj Bahadur Lamgora, M. A. LL. B.

मध्य बाग सर सोह सुहावा ।
मनि सोपान विचित्र बनावा ।

(1) सर सोह सुहावाः— Notice the alliteration, specially with the letter स so delicious to pronounce.

(2) मध्य बागः— It is really a very beautiful design. As has been pointed out before it is difficult to imagine a better design for a flower-garden or park. How delightful it is to have a tank of ornamental waters just in the middle of a beautiful garden, where one, coming from whatever direction, naturally wants to take a little rest & to look round so as to have a command of the view of all the directions of the garden. Hali, an Urdu poet of renown, too, says:—

जब कभी बैठते थे वां लब आब ।
धोके उठते थे दिल के दाग़ शिताब ॥

(Whenever we sat by the side of the waters, all the sadness of our hearts was washed away)

As has been shown already the world's most beautiful building the Taj adopts the same design for its garden.

बागः—Tulsidas's Hindi is the Hindi of his time as it had developed by then. He does not reject foreign words which had found their way into the common vocabulary:—e.g.

भये राम सब विधि सब लायक

But he retains them with the change they had undergone in the process of naturalization:—e. g. बाग़ into बाग and लायक़ into लायक

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(3) Lest we should forget that it is a king's garden, we have in **मनि सोपान विचित्र** the beauty of mosaic art with the luxuriance of nature. But how brief yet suggestive is this description ? **विचित्र** is the quintescence of suggestiveness.

Yes, Tulsidas's predilections are mostly in favour of detailed descriptions of the beauties of nature rather than art ; but he makes up for the defect by his unrivalled suggestiveness. Here brevity has got a very cogent reason. We are invited to a garden, as it were, and it is but natural that nature predominates over art.

But the above statement should not be taken too literally. Have we not seen already how Tulsi can command all the brilliance of the descriptive art in dealing with Sita's Marriage-pavilion, e. g.

राज सीय सुंदर परछाहीं । जगमगात मनि खम्भन माहीं ॥

How very fascinating is the magic of the royal art ? What splendour of the East does it display ? Tulsidas never allows his imagination to run riot and hence his descriptions are just what the occassion requires. Has not RAM come to cull flowers ? Was he not brought up in the hermitage of Vishwamitra surrounded by the beautiful forest ? It was thus natural that he noticed the beauty of nature more than that of art. And Tulsidas is giving us just now the picture of the garden as it presented itself to Ram.

(4) Like Tennyson Tulsidas is also very found of alliterative compounds and his compounds are equally artistically inartistic and unobstrusive **विचित्र बनावा** How sweet to pronounce ? Who knows if Tulsi gives this sample of the art of the mosaic words to represent the sisterly art of the mosaic of precious stones ?

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विमल सलिल सरसिज बहु रङ्गा ।
जलखग कूजत गुंजत भृंगा ॥

(1) I have already pointed out what letters are peculiar to the lyric poetry of love. It must always be remembered that poetic figures of speech are to faithfully represent nature though in a beautified and polished form. Tulsidas's figures, as used in the Ramayan, are therefore seldom artificial. Is it not a fact of nature that when we taste a delicious thing or when we are under the influence of some transportation of joy, on our lips come words in which **स, र, ल,** and **म** predominate. Sometimes the letter **र** assumes the form of **ल** under the influence of overflow of joy. The echo depicted in the last words again gives us a picture true to life when words become mere nasal sound as the deseriptive power of the tongue is failing under the stress of the rushing tide of gladness. Words fail me too in explaining the unrivalled beauty of the combination of words used here. It is one of the most artistic examples of Assonance. Only the ears having delicate poetic perception can realize the fulness of the charm, but that too with the help of a feeling heart.

(2 What beautiful sense of colour ? On the sparkling white surface of water, we have flowers of many colours.

(3) **सरसिज** :—Tulsidas has a very fine sense of distinction in selecting words ; lotus has various names, e. g. **पंकज, जलज, सरसिज**. Why is **सरसिज** selected ?

(a) **सरसिज** is so apt with the word **सर** used above.

(b) **पंकज** means born of mud. The word would have been fit, if prominence were to be given to the idea of a flower born of mud (i. e. **कीच से कमल**) but here we require a word to fit in with **विमल** (free from impurity). One might suggest that **जलज** might have suited equally well. But Tulsidas's sense of distinction is finer. The tank is not full of mere

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water (**जल**) but contains **सलिल**, i. e. the fluid form in which **प्रकृति** (matter) first appeared. **प्रकृति** is described as **सलिल** in the Vedas. Thus it becomes clear that no other word could do.

At another place Tulsidas himself uses **पंकज** in:—

जान सकहु ते जानहू , निर्गुन सगुन सरूप ।
मम हृद पंकज भृंग इव बसहु, राम नर रूप ॥

(Let those who have the power of knowing the **निर्गुन** (negatively described) and **सगुन** (positively described) aspects of God, realize Him as such. O Ram, dwell Thou in Thy human form in my heart, where the lotus of love has been born out of the mud of earthly desires, as it were. How fit is **पंकज** here, showing that human affections can be purified into heavenly love by devotion. There is a good-humoured hit at those who pose to know God with the help of the intellect. It is the devotion of love and love alone which makes God Himself the black bee which comes to reside in the lotus of the heart that contains the honey of such love.

Is not such study of the distinctive beauties of words itself so delightful ?

(4) **जलखग कूजत**:— so beautifully Assonantic. **गुंजत भृंगा** is so very masterly from this view-point. The black bee is really **भृंग** and not **मधुप** at such a place.

I think gentle readers must have realized by now that Ram's aesthetic faculties have fully blossomed by seeing such a garden. Tulsidas therefore tells us :—

बागु तड़ाग विलोक प्रभु, हर्षे बन्धु समेत ।
परम रम्य आराम यह, जो रामहि सुख देत ॥

(1) Tulsidas acts like the chorus of the Greek drama. He fills the gap left vacant by the action and characters of the play. We find him telling that part of the story which

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could not be dramatised and which if put in the mouth of some actor becomes artificial even when handled by Shakespeare. He again comments on the action and the characters of the play and thus supplies us with the proper view-point from which to look at the whole affair. How much we miss such a guide in Shakespeare has been noticed by some of the greatest critics and dramatists. We are not left in a forest to manage as best as we can without a guide and a clear path. These appearances of the poet supply us an interval and rest and we ourselves take stock of the whole thing of course with the help of the poet. But though the art becomes didactic it is never allowed to degenerate into prosaic discursiveness as in the bracketed notes of Bernard Shaw.

(2) With a sure dramatic instinct Tulsidas simply describes for us the facial expression of Ram and we thus can see the inner working of his feelings as through a transparant dial. How true is Nasim when he says :—

जादू वह जो सिर पै चढ़ के बोले।
क्या लुत्फ़ जो गैर परदा खोले॥

(A true charm has its own tongue, what need is there for the intermeddling reviewer to lower down the fascination by prosaic analysis).

A Persian saying tells us the same thing in :— **सूरत बर्बी, हालम मपुर्स** (Look at my condition, which is so expressive that you need not ask me to explain further) Adopting the principle contained in the two aforesaid quotations Tulsidas like a fine artist places before our aesthetic smelling faculty, as it were, a thing perfumed by the sweet smell of flower so that we may have an idea of the flower itself. We shall have better examples of this device of art where a detailed and comparative comment will be made. In English literature there is no better example of this aspect of poetic

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art than Coleridge's Ancient Mariner. This device saves the poet from the charge of exaggeration as we see the thing ourselves.

(3) प्रभु :—

(a) Tulsidas himself is now describing Ram's condition in his own words and hence uses this word, which is a favourite of his to denote that He stands in this permanent relationship to him regardless of other relationships towards others according to various times and places.

(b) We are made to feel the fascination of the garden much more; because when we find Ram described as **प्रभु** under its charm, we are bound to infer that the garden must be incomparably beautifull.

(c) From the epic point of view this line is very important as we are reminded by the poet that it is the love-play of **प्रभु** Ram that we are to witness in this scene of matchless beauty. This reminder helps to keep **शृंगार** within the bounds of **आचार**। Mistakes of such scenes as those of the garden-meetings in Fisana i.e. Ajaeb and Romeo Juliet are thus avoided.

(d) Tulsidas wishes to emphasize the unique power of self-control which formed the mainstay of Ram's Character here as well as elsewhere. He is master of himself before being master of all.

(4) **रम्य**, **आराम**, and **राम** with the repetition of **र** and **म** are so beautifuly knitted together that we begin to feel as if the combination is permanent. These finely cut precious stones appear to be meant for being inlaid in this very setting.

(a) **राम** means = all pervading. If he therefore finds this particular place specially attractive its charm must be unequalled in the whole universe.

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रम्य and राम are words derived from the same root and when used in the same line produce a peculiar charm.

(5) बन्धु समेत :—Tulsidas emphasizes the fact that Ram had a companion, i.e. his own brother. Among others the following reasons are noteworthy :—

(a) According to Milton joy increases manifold if we have a sympathetic companion to share it with us.

(b) So far as the aesthetic appreciation of things of beauty whether in nature or in art is concerned, both the brothers are in the same stage. The question naturally arises in our minds as to why there is a difference of effect so far as Sita is concerned. The question arose in Ram's mind too, though in a different form. His answer is contained in the pregnant words: सो सब कारण जान विधाता (the full reasons are known only to the Creator Himself) This puts in a nut-shell the whole theory of Hindu marriage which is not a mere earthly contract but a connection of one soul with another beginning from before this life and to continue hereafter.

(c) The presence of companions with Ram and Sita convinces us that the meeting was not pre-arranged. There is thus no suggestion of any impurity as in so many places in western novels.

But nature does arrange such meetings to bring kindred souls together.

N. B. Those who have studied the book as a great epic in which every thing is symbolical find deeper meaning in every word. They will tell you, for example, that this garden symbolizes प्रकृति with its सलिल and other manifestations and hence attracted पुरुष in the shape of Lord Ram (प्रभु) ; so on and so forth.

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चहुंदिशि चितै पूछि मालीगन । लगे लेन दल फूल मुदित मन ॥

(1) **चहुं दिशि**:—There exists a great divergence of opinion among commentators on the interpretation of these words.

(a) Some are of opinion that Ram looked round to find out the gardeners. But the participial formation of this verb as well as the next one **पूछि** shows that they were there and no search was needed.

(b) Some think that this looking round was to see if there were any females there so as to avoid awkward situations. But if this was the real motive, this must have been done at the very entrance. Ram has been there on the previous day as well. We have nothing to suggest that it was meant for males alone. **मालीगन** suggests the contrary. There was the temple of Girija no dout; that alone is not enough. The temple was in a park at a distance from the royal palace where Sita had to be sent with maids of honour after some persuation to worship the Goddess.

I think Tulsidas, like a great poet that he was, never fails to note the slightest gesture or movement if it is needed for some poetic end in view. The following are therefore some of the purposes of **चहुं दिशि चितै**:—

(a) Both the princes have just come to the tank from one direction and hence it is but natural for them to look round. The poetic suggestion is that the garden was equally beautiful in all directions. The beauty is thus multiplied four-fold, as it were.

(b) He had to make a selection of flowers and therefore looking round was necessary.

पूछि मालीगन:—Rama's moral sense is shown by every action of his. How many modern youths are self disciplined

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enough to be so particular on this point of seeking permission in similar circumstances ?

लगे लेन दल फूल :—Repetition of **ल** is so sweet here.

मुदित मन :—This displays Ram's inner gladness born of the satisfaction of the aesthetic faculties. The first stage is finished. Now therefore we will have to leave Ram for a time as the poet will now require us to accompany Sita to watch the development of her feelings to the same stage of **मुदित मन**.

N. B. From the epic point of view it is noteworthy that this **मुदित मन** is a characteristic of Ram's well-poised nature. Sometimes there is a superficial ruffle no doubt, but the depth is never disturbed. Does not the episode of the encounter of Sati in the guise of Sita show that the sorrow of separation from Sita in *banabas* after Sita-Haran is mere **लीला**. It is to be remembered that as the actions of **मुक्त पुरुष** do not bind them being **निष्काम**, they are called **लीला** to distinguish them from the actions of ordinary men.

Let us now mark the delicacy of Tulsidas's dramatic art :—

(a) How beautifully are the Exits and Enters managed by Tulsidas is a peculiarity of his art. No sooner is Ram's development of character brought to the stage of **मुदित मन**, than he is carried aside for a while and is engaged in culling leaves and flowers. It is just then, and not a minute too soon nor a minute too late, that Sita is made to enter the scene.

(b) Yes, not a minute too soon. Had Sita entered when Ram was looking round, the encounter would have been ineffective because there would have been no opportunity for the development of Sita's emotions.

Yes, not a minute too late. There may have been dullness on the stage, if another object of interest were not

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brought on the stage, as Ram was now engaged in culling flowers.

How beautiful is the love-game of hide and seek arranged? Ram's attention is diverted to flowers just when Sita enters. Try to imagine the sensation in the heart of the audience witnessing the drama, specially in connection with this game of hide and seek.

(c) There is interesting action on the stage. We have the charm of a pantomime, as it were.

A CRITIQUE OF SPIRITUALISM.

[*By Sr. Udai Bhanu*]

CHAPTER. I

SPIRITUALISM

THE spiritualist's contention, if approved, will effect not only our civilization in general, but also our individual lives, vitally and at many points. Truth is powerful and will prevail at any cost; and if these contentions are correct, we should proceed to address ourselves seriously and as fully as may be to the demands of the situation displayed in the outspoken theories of these men. On the contrary, if these contentions be faulty capricious, and fanciful, it is still more necessary that they be recognized under whatever garb they are put, that they be clearly and decisively exposed and refuted, and that the rising generation be guarded against their infection. And if these doctrines be a mixture of truth and error, then it is of no less moment that the chaff be winnowed from the grain, that this be consigned to the garner and that to fire.

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Spiritualism claims to have the merit of benig thorough and scientific; but in reality it has no right to be called a science. To be a science, it must use the same material that all other sciences use. Its method must be the method of science in general and if it fails to convince us of its substantiality scientifically, it should be entirely ignored and precisely treated as useless.

According to the Scientist's programme, we are limited to things that can be observed and to formulating laws concerning only those things. In other words, the existence of any phenomena, which can neither be observed, nor experimented upon must be denied as tending to no practical efficiency.

Although a wireless wave, an electric current, or a nerve impulse is in itself intangible as a subject for observation by human senses aided by such instruments as are at present available; yet, its effects upon observable materials are actually discerned and can be experimented upon. That is why each of them is accepted within the scientific realm. But if we examine the theories of spiritualism we will find nothing verifiable. Even Sir Oliver Lodge says :— "It has not yet been accepted by Science." In his recent article in the 'Popular Science Monthly' he writes :—"The fact is that mere survival or continuity of existence, when regarded from the proper point of view, must be admitted as inevitable but which is not yet accepted or studied by any of the orthodox sciences." †

Spiritualists are victims of such lawless theses; but those, who have studied the Vedic theories of rebirth and Karma pay no heed to the temptations of such vain tenets. Again and again we are warned against 'spiritualism' by the profound thinkers

† See—P. S. M., Nov. 27, P. 145.

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of all lands, and assured that the day of spiritualism (from which nothing ever comes) is happily past. Science has had to blast its way through the mysterious walls of this unpromising doctrine. The spiritualists profess to explain their phenomena amazingly well, but in reality they interpret absolutely nothing.

If we examine spirit-messages communicated through any means that a spiritualist can think of, they are found to be nothing but a mere offence to the intelligence of the thinker to accept them as coming from disembodied spirits. Had it been possible for the dead to communicate their ideas to their earthly brethren, there would have remained no such controversy, as prevails at present.

The remaining portion of the comments of the four Vedas by Maharshi Dayananda would have been completed long ago and highly benefited the Arya Samaj. Every student could call the spirit of Panini and become a great grammarian without any effort, whatsoever. All the disputes regarding his birth-place and time could be put to an immediate end. At the time of examination a student could call his invisible spirit-guides and get the question papers solved without any previous preparation. But, unfortunately, this proves to be evidently idiotic and useless, if clearly conceived and thoroughly tested.

There are a good many people, besides myself, who believe that the phenomena claimed to have been manifested by the departed souls, can very well be explained without having any recourse to disembodied spirits, by means of forces latent in the human organism.

The following quotations from eminent writers on this subject, will serve to illustrate how the current of modern thought is running against spiritualism of each of these passages the writer is either a recognized authority or else a layman, who has made

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careful observations and conducted several years of research work in the field of psychology and allied subjects. There are many others of equal authority whose writings might have also been quoted but the small space at my disposal does not permit me to do so.

Sir Oliver Lodge, an eminent English physicist says:— "It is easy enough to destroy this manifestation of life, or vitality. We know today how to aid it to flourish or how to retard it. But we have no other control over it, and no real understanding. The essence of life is beyond us; we know not whence it comes, nor whither it goes."*

Mr. W.J. Vinton, the Associate Editor of the esteemed Journal 'Psyche' (London), who witnessed several seances in London and Braunav-am-Inn in Austria with Mr. E.J. Dingwall, at that time Research Officer of the Society for Psychical Research, writes:— "I have tried to convey the impressions I received in the first three seances. They produced a strange mixture of feelings. The darkness, the tense anticipation, the uncanny activity of the mediums, the suggestion of supernatural personalities coming and going—all these worked on my emotions and made me half believe in the supernormal. But at the same time my critical self noted the triviality of the phenomena, the ease with which they could be produced by a confederate behind the curtains, and the complete absence of any phenomenon in and of itself super-normal. At the end of each seance, though emotionally disturbed, I was left with a sceptical feeling that the whole business had been mere horse-play" ‡

Again on the page 41 of the same journal he writes:— "To sum up: There was no valid proof that any supernormal activity was going on in the Schneider home. I saw nothing

* Popular Science Monthly, Nov, 27 P–23

‡ Psyche, A–P. 27, P–15.

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intrinsically supernormal. All the phenomena could be produced by perfectly normal means, and I am sure they were. Co-operation from the circle and reaching-rods accounted for part; a confederate, sometimes in the corner but generally in the cabinet, did the rest. The only difficulty was getting the confederate in and out of the cabinet, and I found means enough for this. All that was required was a little daring and a cool head. The whole performance was artless; given the same amount of darkness and noise, any professional magician could have gotten much further." I should not forget here to say that the Schneider mediumship is almost universally accepted as authentic by believers in Spiritualism.

Mr. Podmore writes: "It may be concluded, then, that in face of exposures of fraud repeated *ad nauseam;* in face of the observed propensity in this field to disinterested fraud; in face of the demonstrated incompetence even of trained observers to cope with fraud, we should not be justified in assuming any other cause for the physical phenomena of spiritualism than fraud, eked out possibly on rare occasions by fradudulently suggested hallucinations. Unless and until some feat is performed which fraud cannot explain, the presumption that fraud is the all-sufficient cause remains unshaken." *

Again he says:—"The first (point) is, that the moral presumption, upon which the evidence for abnormal physical phenomena occurring in the presence of private persons mainly depends, is seriously weakened by this demonstration of frequent, elaborate, and long continued trickery, practised occasionally even by educated persons without apparent recompense or adequate motive. The second point is, that

* Studies in Psychical Research—124.

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genuine hallucinations may apparently be associated with fraudulent physical phenomena."

Referring to the experiments of De Gesparin, he says: "In the autumn of 1853 the Count Agenor de Gasparin carried on a series of experiments in which he claimed to have observed movements of tables and other heavy objects not due to ordinary physical agencies. His results were published in the following year, under the title Des Tables Tournaments, du Surnatural en general et des Esprits. M. de Gesparin avowedly wrote not as a man of science but as a theologian. He had been concerned at the interpretation put on these alleged physical phenomena by spiritualists in America, and elsewhere, and he laboured to prove, in the interest of revealed religion, that the movements, though real, were not to be attributed to the agency of spirits of the dead, but rather to some force emanating from the human organism and under the control of the will." ‡

A reference work says:—"The facts as they are claimed do not exist, and never will exist, and no debate makes the situation better." †

Supporting the same point Mr. Vinton says:— "In the first place, I had seen no phenomenon which in and of itself was supernormal, and for convenience I may add that I saw none in the course of subsequent sittings. Time after time I asked to have the 'spirit' hand melt away within my grasp; time after time this was promised, but I was never allowed even to grasp the hand. A complete levitation of the medium was twice promised, the force was especially vigorous on those evenings, yet the levitation was a dismal failure. I offered 'Olga' a sealed pack of cards but she did

‡ S P. R.–161 and 43, respectively.

† Monsterberg, Psychology and Life–253.

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not succeed in abstracting one. I sealed a cigar case, and suggested that 'Olga' put a cigar into it. She told me to lay both inside the cabinate and she would try; but after ten minutes the cigar was thrown out into the room. 'Olga' said it would be much more to the point if Father Schneider smoked it. I repeatedly asked, and always in vain, to have some significant phenomenon produced at more than arm's reach from the cabinate, that is, beyond the reach of a confederate sheltered within the curtains." §

Mr. J. A. Hill says:- "Well, it is partly because I think there is so much fraud and excessive credulity among the ranks of spiritualists that I have a strong repugnance to the idea of even seeming to make common cause with them"; ... ... And "Personally, I do not think that these cross-correspondences, every one of which I have carefully analysed, amount to proof of disembodied minds, or even of anything supernormal at all." ||

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§ Psyche, APP. 27-20

|| Spiritualism-6, 34.

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ARE THE TEACHINGS OF THE VEDAS INDIVIDUALISTIC ?

(Sh. L. Devichand ji M. A.)

Babu Surendra Nath Dass Gupta, Principal Sanskrit College Calcutta, in his recent address at the time of the opening-ceremony of the Vihara at Sarnath, in which Budhists from all parts of the world participated, remarked:—

"The teachings of the Vedas are individualistic and not collective. There is nothing in them of Universal elements for the good and benefit of humanity".

It is a matter of regret, that such sentiments find expression from a scholar who is the head of a Sanskrit College. Nothing can be farther from truth.

The Vedas inculcate the uplift and betterment of humanity. Theirs is a message of Universal advancement and amelioration. They preach both for individual and collective progress. The individual progress preached by the Vedas is not meant for the selfish aim of self-aggrandisement, but is to be utilized in the service of humanity and of the advancement of humanity and the world at large.

The Vedas are meant for all, the highest and the meanest. Vide Yajur 26-2 **यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्या शूद्राय चार्याय च स्वाय चारणाय ।**

The Gayatri Mantra and the other Mantras of the Sandhya are a clear proof of the collective nature of the Aryan prayer. We pray not for self but for all: **धियो यो नः प्रचोदयात्** May you, O God, lead us all to the path of wisdom and righteousness. Plural number is generally used in Vidhi

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prayer. The equality preached by the Vedas in Rig Veda 4,3,25 **अज्येष्ठासः अकनिष्ठास एते संभ्रातरो वावृधुः सौभगाय।** emphatically demonstrates the cohesive nature of the social polity preached by the Vedas. 'None of you is great or small. May you all strive for the advance of all like real brothers.' The system of four classes of men so beautifully described by the Vedas in Yajur 31-11 **ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः। ऊरू तदस्य यद्वैश्यः पद्भ्या शूं शूद्रो अजायत।** is an index to the collective nature of the Vedic preaching. Here the social system has been compared to the vital organs of the body. The Brahmans are the head, the Kashatriyas the arm, the Vaishyas the legs, and the Shudras the feet of the society. Just as the body works when all organs act harmoniously, so the society works when all members co-operate. The churches that lay stress upon individual progress to the detriment of social advance, always put knowledge in the forefront, and subordinate action, and relegate to the secondary position, the spirit of service, the essence of action. This is not done in the Vedas. The beauty of the Vedic Church lies in the true and equal recognition of both Knowledge and Action for the betterment of humanity. Vide Yajur 40,14 **विद्यां चाविद्यां च यस्तद्वेदोभय ꣳ सह। अविद्यया मृत्युं तीर्त्वा विद्ययामृतमश्नुते॥**

I should like to give a few quotations from the Vedas to refute Surendro Baboo's contention.

(1) **इन्द्रं वर्धन्तो अप्तुरः कृण्वन्तो विश्वमार्यम्। अपघ्नन्तो अराव्णः।** Rig 7-1-30 In this Mantra, the doctrine of universal aspect of the Vedic principles is set forth.

The Vedas are meant for humanity:—

(2) **संगच्छध्वम् संवदध्वम् संवोमनांसि जानताम्।** Rig. 8-8-49 O ye people, walk together, speak together, let your hearts be one in union.

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(3) **मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा । सम्यञ्चः सव्रता भत्वा वाचं वदत भद्रया** Atharva 3-6-30. Let not a brother hate a brother, let not a sister hate a sister. May you all uniting together, with one aim, converse for mutual good.

(4) **मित्रस्य चक्षुषा समीक्षामहे ।** May we look upon all beings with the eye of a friend.

(5) **समानी प्रपा सह वो अन्नभागः समाने योक्त्रे सह वो युनज्मि । सम्यञ्चो अग्निम् सपर्यतारा नाभिमिवाभितः ॥** Atharva 3-6-30. Let your drinking and dining places be one and the same, I (God) unite you all in a common yoke, worship God united together, like the spokes in a wheel.

(6) **उत देवा अवहितं देवा उन्नयथा पुनः । उतागश्चक्रुषं देवा जीवयथा पुनः ॥** Atharva 4-3-13. Ye learned people, try to uplift those who have fallen down, and are given to sin, try try again for their uplift.

(7) **प्रियं मा कृणु देवेषु प्रियं राजसु मा कृणु । प्रियं सर्वस्य पश्यत उत शूद्र उतार्ये ॥** Atharva 19-7-62. May we love the learned, and the temporal masters of the world. May we love all sentient beings possessing eyes; the Aryas (intellectually and spiritually high) and the Shudra (intellectually and spiritually low).

(8) **वयम् स्याम पतयो रयिणाम्** May we (not I) be the lords of wealth.

These quotations will suffice to prove that the teachings of the Vedas are not meant for individual progress, but for the uplift of humanity.

The Vedic prayer, Vedic Sanskar, Vedic Varnas and Ashramas, nay the whole trend of the teachings of the Vedas, is for collective advancement. A Sannyasi lives not for himself but for the world. His self-abnegation, or self-annulment

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is not for the good of self, but for the good and benifit of humanity. The self-sacrificing conduct of our sages and hermits, who gave all in the service of humanity, e.g. Harish Chandra, Lord Krishna, Siri Ram Chandra, Swami Dayananda and Shankaracharya is an embodiment of the Vedic teachings for universal advancement.

The Vedas no doubt allow the soul perfect freedom for action and progress simultaneously with the progress of humanity. Individual progress is not antogonistic to, but contributes to social progres. We should not be satisfied with our individual advancement but should consider our advancement to be in the advancement of all', is what Rishi Dayananda, the greatest exponent and commentator of the Vedas in the 19th century says in one of the Principles of the Arya Samaj.

To describe therefore the teachings of the Vedas as selfish, to crib and confine their usefulness to self alone, is to do the greatest possible injustice to them and their universal doctrines. I will request Baboo Surendra Nath ji to study the commentary of Swami Dayananda on the Vedas, his Satyartha Prakasha, and Rig Veda Adi Bhashya Bhumika. The study of these books, I am sure, will quite disillusion his mind.

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CONTEMPORARY THOUGHT REVIEWED.

REINCARNATION OF NYRIA

In *Soul of Nyria* by Mrs. Campbell Praed are described the experiences in trance state of a woman called "Instrument" who recalls her life in the time of Domitan in Rome. Then her name was Nyria. Commenting on the narrative Hester Dowden writes in *The Occult Review*:—

This is no tale told by an onlooker, but a terrible, human experience. Nyria herself admits that she is drawing from the memory of the "great whole", but that does not imply that she is merely reading from that memory, for she is obviously living again her own life in Ancient Rome. As to the language she assumes, Mrs. Campbell Praed refers to the fact that in the early stages when she sat with the "occultist" her language was to a great extent the language of the ordinary girl of her period, but that when her connection with the Recorder was established, the language became more archaic. The assumption of any form of speech different from the ordinary conversational speech of the medium is, so far as I can make out, an assumption of fancy dress on the part of the subconscious. I do not mean that this is an effort on the part of the subconscious to deceive the sister, it is a natural attempt to produce a more possible atmosphere in the communication. In my own case a communication, purporting to come from some monks of the 11th century from Glastonbury, proved to be writen entirely in blank verse. I do not take it that this was their natural mode of expression; I feel that without any conscious effort on their part they found the transmission of the message was more convincing that way. The thee and thou and often repeated "thou knowest" of Nyria's story are used to create an atmosphere. I am convinced that where unknown foreign tongues are produced by mediums a "stunt" is intended. An effort has been made on the other side. Something has been prepared as a test to surprise and astonish. In fluent communication the medium's language is the easiest

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for the communicator, for (certainly in automatic writing) communication consists in an idea conveyed and translated by the medium.

The following results came from the "Instrument", through the automatic writer, and may be of interest.

Asking the "Instrument" what her sensations were in passing from one personality to the other when hypnotized, she replied, "I knew that I was my present-day self playing the part of Nyria" The key to the transition from the present day personality to that of the Roman slave girl seems to have been partly psychometric. Mrs. Campbell Praed put a piece of marble into the "Instrument's" hand which had been taken from the ruins of the Vestal's House in Rome. Asked whether she remembered it, Nyria replied, "The peace of marble seemed to open a door that had never been opened before. It brought me back quickly and in a different way from the former time when I became Nyria in a dream state. Not trance. Trance means that I would have been unconscious, whereas I was fully conscious of the Nyria life. When the marble was put into my hand it opened a door into a world with which I was quite familiar. It was no longer a dream state in which it was difficult to get things consecutively. I felt no change as I passed from one life to the other. There was no break. You will naturally ask whether; when I was Nyria, I had any memory of my present day self. None whatever; I had no sense, even, that I was in an abnormal condition."

Asked whether the "Nyria" world was objective or subjective, she replied, "Objective when I was Nyria, subjective when I was passing into it. Sometimes the change from one personality to the other left *Ragged edges*, as it were; I would have some slight sensation of my present-day self and vice versa. When I became Nyria I was in Rome. I felt the sun and saw the blue Italian sky. I had never been in Italy, but I knew Rome at once when I was Nyria. I found my way about the city with no difficulty. My senses were the senses of an ordinary human being." Asked, "When you speak of 'ragged edges', does that mean that you were tired and could go on no longer?" Replied, "Yes, then my present-day self, which was my strongest personality, would get tired of Nyria and reassert herself."

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KARMA AND REINCARNATION

In the same monthly S. Krishna Shastry thus links Karma with Reincaration:—

The doctrine of Karma, so often misunderstood, is organically related to Reincarnation, and is its necessary complement. For it becomes clear upon a moment's reflection that the rebirth of a person must be related to some law, if it is not to happen in conditions unrelated to principle, and purely haphazard and fortuitous The idea of casualness, chance, in life's workings Hinduism could never tolerate. Besides, as Kern, the Austrian scholar has pointed out, the profound instinct of justice in the Hindu mind demanded that there should be rational explanation of the miseries and inequalities that beset mankind.

The core of the doctrine is this: an action which has been performed with a view solely to the result and the enjoyment of the result binds the actor to its enjoyment and prolongs or intensifies his desire for it, so that he is of necessity impelled to seek the surroundings in which the desire can be effectively exercised, and is thus brougt back to that plane of the universe to which his desire belongs. Good actions, just actions, wicked and cruel actions, each brings a recompense after its own kind. It is not pretended that this theory of metapsychic causality is proof against criticism; there are grave difficulties, as, for instance, the absence of any connection between any particular act, wicked or beneficent, and its recompense, or more strictly, its consequence, in the next (earth) life; but, at any rate, it answers to a deep need in the psyche of the race for an ethic which shall secure that each man reap as he has sown.

One common misapprehension must here be dispelled. The fact that desire and action are fetters that bind the Soul firmly to earth does not mean that they should be totally eschewed and that everyone should aim at a condition of complete inactivity. It is not desire and action in themselves which are reprehensible, but their continual reference to the Ego. And, as M. de Henseler points out in a passage of uncommon penetration for a Western student of the subject (*vide* p. 100), what the Buddha taught was not really inaction and retirement from the world.

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Indeed, action is specifically enjoined—the nature of Brahma being defined as perpetual creation—but not action based on desire for personal reward. It is the personal element in motive which is condemned, the selfishness and the egoism from which action generally proceeds. The supreme message of the *Bhagavad-Gita* is not retreat from society, but detachment and indifference to the fruits of effort.

AN OLD WIDESPREAD DOCTRINE

The same writer continuing says:—

In the first place it should be borne in mind that there is nothing peculiarly Eastern or Indian about the doctrine. The general principle of it, at any rate, may be found in nearly all ancient cultures, and among many primitive tribes in all parts of the world. From Madagascar to the Oceanic islands, from Ireland to China, practically every race of whom we have any record appears to have shared the belief in one form or another. Cæsar noted it among the Druids, and Herodotus in Egypt; Plato and Pythagoras and Confucius are a few of the great names associated with it.

We may therefore conclude that, like many other of the basic beliefs of mankind, Reincarnation owes its origin to a combination of influences which can be identified separately, but whose interconnection it is difficult to trace.

THE FALL OF CHRISTIANITY

Commenting on the above-named book by G. J. Herring the Rt. Rev. E. H. M. Waller writes in *The Indian Review*:—

The two main positions in the indictment of the Christian nations in this book are: (1) The way the Church has given away its spiritual authority to the State. Exaggerated nationalism is the root-cause of war; (2) the terrible progress scientific warfare has made which has practically obliterated the distinction between warriors and civilians. With chemical warfare, aerial warfare, submarine warfare, War has become indiscriminate slaughter. These two positions are undoutedly true. But where the book seems to us to be lacking is, that it spends too much time on the final manifestation of the evil and gives

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too little consideration to the root-causes. A war does not begin the day that the ultimatum is sent. Its causes lie much further back, in covetousness and selfishness. The sin of the Churches is not only that they have not refused to fight when war was declared but that they have not boldly enough rebuked the selfishness of men long before.

Another weakness in the indictment of "Christianity" is, that while it is acknowledged that the enlightenment of the human conscience as regards other evils, *e. g.*, slavery, has been a long process, in the matter of war the failure of Christianity is held to be a definite fall from an early ideal. It is, of course, true that Christianity teaches and has taught from the first, love, which is certainly not seen in War. Obedience to rulers is also taught. We are reminded of the sword which the ruler does "not bear in vain". All these things are brushed aside even from the New Testament. It is quite true that in the first two centuries, Christians on the whole did not serve in the army, though there are notable exceptions even in the Gospels. But the reason for that was the same their reason for not undertaking civic duties in the State. All these things were so interwoven with idolatry that they could not do so consistently with their religion. When that barrier was removed they joined the army freely. Gradually the true realisation of the sin of War has been borne in on the Christian consciousness and not least by the indiscriminate slaughter which War now involves.

Our author is clearer when he points out that it is the subservience of the Church to the State which lies at the root of the evil. A Church which is dependent on the State for its existence cannot rebuke sin with the same freedom that an organisation wholly independent can That is a truism But history has not yet shown us how two organisations of the same people can function together without friction. A Church-State and a State-Church undoubtedly have a different emphasis, but it is very easy for the one to pass over into the other. If all the members of all States were imbued with the same high ideals of love, there would be no such conflict and there would be no war. Till that happy time comes, there will always be a difficult problem before us.

TUSKEGEE INSTITUTE

This institution is the creation of Booker T. Washington's

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genius. Like Astike of old who was the son of a Brahmana from a Naga girl, Washington was the offspring of a white man from a Negro woman. To the credit of the former stands the salvation of the Naga race which he saved by putting a stop to the Naga-satra of Janmejaya. The latter founded the Tuskegee Institute for the uplift of the Negroes with the lever of education. Writing in *The Indian Review* Dr. Sudhindra Bose says about this institute:—

Tuskegee started fifty years ago in the black belt of Alabama, a Southern State. Booker T. Washington began his new "normal" school with thirty pupils in one shabby building at Tuskegee. He died sixteen years ago. It is a pity that he could not have been present at the celebration of his school's semi-centenary, when its proud progress was recounted and prouder hopes were raised for its future. Two thousand students take the place of his thirty; forty trades are taught there; and some 132 buildings house the whole. This is a splendid record of progress.

Howard, Fisk, Atlanta, Hampton and other leading Negro institutions have been built up and are administered by white men. Tuskegee alone is the fruit of a black men's heart and brain and effort and administrative skill. Tuskegee Institute is at once a powerful instrument for the uplift of black men and irrefragable proof of the black man's capacity for the tasks of civilization.

Since the passing away of Booker Washington, Tuskegee Institute has been run and enlarged by its present Principal, Dr. Robert R. Moton. He has the honorary degree of Doctor of Laws from three Universities and an honorary M.A. from Harvard. All the students and teachers at Tuskegee are coloured men and women.

Tuskegee Institute is co-educational. It aims to provide an opportunity for young colored men and women to acquire a sound vocational training. When they graduate, they are equipped for active service and leadership in promoting moral industrial and economic betterment in the communities in which they may happen to live.

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The educative and instructional processes are co-ordinated, so as to afford ample correlation between the general studies and shop and field activities. The teaching of the class-room is thoroughly supplemented by actual demonstrations in shop and field work. There the regular manual labor is mixed with the mental.

Tuskegee stands for order, system, industry, and usefulness. Nearly all trades are represented It is the intention to raise all the food that is consumed on the place and to manufacture all supplies. There are wagon shops, a harness shop, a shoe shop, a tailor shop, a printing plant, a model laundry, a canning establishment. At Tuskegee there are no servants. All of the work is done by the students and teachers. Everybody works Everybody is a student and all are teachers. They are all proud of the work they do.

In addition to giving industrial education of secondary grade, there are also the Teacher's College, the School of Business, the Training School for Nurses and Extension Department. The Teachers' College comprises the School of Agriculture, School of Education, School of Home Economics, The Trade-Technical School, and Summer School for Teachers.

An interesting feature of Tuskegee is the Night School. Students who earnestly desire an education but who are unable to provide themselves with sufficient money to pay the entire cost of their living expenses, may enter the Night School and work during the day. The students of the Night School are given day employment among the numerous Institute activities in the office, on the farm, in the shops, and in the industries for women. Pay for this kind of work is regulated according to scale, and students are given work credits against their board and lodging.

NEGRO PROGRESS

Tuskegee is not merely conducting a competent trade school, but is offering all the opportunities that an increasingly educated Negro group demands. That it is mindful of this obligation is evidenced in the Hospital Clinic held at the school every year, one of the few large clinics in this country where Negro physicians and surgeons can discuss their common problems with successful white practitioners. This is one of the many directions in which the new Tuskegee is reaching out.

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The President of the United States made an address in honor of the 50th anniversary of Tuskegee Institute. The President spoke mainly of the progress the Negro has made in the United States, and the facts brought out by the story of Tuskegee were mainly of that progress. President Hoover said :

" Within that period the Negro race has multiplied its wealth more than 130 times, has greatly reduced its illiteracy and reduced its death-rate by one-half. It has risen to the ownership of more than 750,000 homes, has accumulated property to the value of millions, has developed a far-reaching internal network of social, religious and economic organizations for continued advancement of its people, has produced leadership in all walks of life that for faith, courage, devotion and patriotic loyalty ranks with all the other groups in our country. "

Mr. Hoover emphasized throughout the address the relation education had had to Negro progress, and in the history of Tuskegee school since its foundation in 1881, the emphasis was naturally on education. In 1881, Negro illiteracy in the nited States was 75 per cent., while in 1930 it was estimated at 10 per cent. The number of Negroes graduating from colleges in 1881 was less than 100 and, in 1929, it was over 2,000. In 1881, there were two public High Schools for Negroes, while now there are more than 500. The greatest single factor in the progress of the Negro race has been the schools—private and public—maintained by the State and by private philanthropy.

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EDITORIAL REFLECTIONS.

A STARTLING CONFESSION

Hitherto it has been assumed that the Darwinian Theory is a proved doctrine and that the process is still going on. Moreover the principle of Natural Selection has provided data for many a system of sociology and philosophy. It appears now that though the term "Darwinian Evolution" is still used, it no longer conveys the same meaning to the scientists and philosophers of to-day that it did to Darwin, Huxley and Spencer. At the recent meeting of the British Association professor Huxley—grandson of the world renowned biologist—declared:—

> "Characters need not be accounted for by Natural Selection but may be accounted for by certain correlated processes of growth."

And Doctor Osborne went a step further and was bold enough to say:—

> "While we know infinitely more about the principles of evolution than did Darwin, we are at more of a loss than ever before to understand the causes of evolution. All that we can say at present is that nature does not waste time or effort with chance or fortunity of the existence in the universe of so many generations and species."

> "We have a complete record of mammals" said Doctor Brown confidently, "going back 40,000,000 years. It is the history of the world. There is no reptile alive to-day which can give rise to a mammal, no fish which can become a reptile, no animal which can become a man. The evolution of reptiles and mammals is complete, and for 30,000,000

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years, no new new reptile has appeared in the world." Thoroughly armed Professor Thompson arose with his refutation "We have been told that rents have been torn in the veil or experiment, but that she proceeds directly ond creatively to her marvellous adaptive ends of biomechanism."

This disposes of effectively the "Process of Natural Selection" and the "Principal of Survial of the Fittest" for the element of chance and experiment is eompletely ruled out..

The record was, however, beaten by professor Daney W. Thomson of St. Andrews University who made the following statement and thereby destroyed the *raisend'ter* of the Evolution theory as an explanation which surrounds the mystery of evolution" he declared, 'and that this has irretrievably destroyed chapters of the Old Book. That explanation does not suffice and I honestly believe we are as ignorant as we were seventy years ago.

THE SITUATION.

The Round Table Conference is over and the plenipotentiary of India is returning to his native shores empty-handed. Some of his lientenants are sounding the war signal but the seasoned general and far-sighted statesman is preaching patience and has declared that he will exhaust all the avenues of honorable peace by negotiation before embarking upon a compaign which will entail untold sufferings upon his countrymen and by dislocating the finances of the country may bring the British Government in India to the verge of bankruptacy. All patriotic Indians and fair-minded Englishmen desire a peaceful solution of the Indian problem and would avoid a conflict between countries which, if united by bonds of equal partnership, can work out the salvation of the world

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by their combined endeavours—the one contributing to the common stock the ancientmost wisdom of the human race and the other the stamina and utilitarian sciences of the new-born civilization of the West.

The East has awakended and in the words of Roman Rolland:—

"Asia and Europe, the two giants, are standing face to face as equals for the first time. If they are wise, they will work together and the fruit of their labours will be for all.....and that is where we find the hand of our allies, the thinkers of India, stretched out to meet us; for they have known for centurees past how to entrench themselves in this *feste burg* and how to defend it, while we, their brethren of the Great Invasions have spent our strength in conquering the rest of the world. Let us stop and recover our breath ! Let us lick our wounds. Let us return to the eagles' nest in the Himalayas."

Even those who, like us, are interested much more in India's cultural *Swaraj* than in types of political institutions are deeply desirous that she should be free; for we feel that the cultural exploitation of our motherland, if permitted anylonger, will lead to a speedier extinction of our ancient race than economic drain or politcal servitude. Mother India, so long as she is lying in the ditch with her hands and feet bound even though her gaze be fixed upwards, cannot contribute her mite—and very precious mite it is—to the cultural reconstruction of society.

A free India, an India free to breathe God's air in an atmosphere not laden with asphyxiating vapours born of bureaucratic pressure, can be helpful in the solution of many problems that are exercising the minds of the statesmen of the world. Being the primeval fountain-head of the cultures and civilizations of the world, she can take in her encircling embrace all the races of the world—white, brown, yellow

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and red—and claim the peoples of the world as her spiritual children, for to quote Roman Rolland once more :—

" Her breast can still nourish all the races of the world. Among the spiritual ruins strewn all over Europe, our " Mother India " will teach you (Europeans) to excavate the unshakable foundation of your capitole. She possesses the calculations and the plans of the " Master Craftsman. "

Let not the Churchills and other die-hards of England forget the momentous confession of Sir John Seely, the eminent historian and socialogist.

" We are not cleverer than the Hindu. Our minds are not richer or larger than his. We can not astonish him, as we astonish the barbarian, by putting before him ideas that he never dreamed of. He can match from his poetry our sublimest thoughts, even our science perhaps has few conceptions that are altogether novel to him "

We have dwelt so much on the past achievements and future potentiarities of the Hindus that it may rightly be said that we are altogether ignoring the achievements of Muslim culture. We plead guilty to the charge. We do believe that much of what goes by the name is not Indian culture or even Muslim culture. Now the Shahnama of Firdosi is an integral part of what is miscalled Islamic culture and yet it is an epic poem dealing with the achievements of kings of Persia in the pre-Islamic period. Similarily Unani (Greek) medicine has precious little to do with India or Islam except that it was originally derived from our country and was accepted by the Arabs. Whatever is Indian in " Islamic culture " is Hindu for the term Hindu stands not for particular religious doctrines but for a culture built up by Indians.

Mr. Ramsay Macdonold—whatever he may say or do now when he has tasted the sweets of office and is overborne by the lust for power to be exercised through

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powerlessness to stand by life-long principles—realizes that Indian culture means Vedic culture and that all other cultures in India are alien and will not strike root except in so far as they are assimilated. In fact he wrote so much in a book he published soon ofter his visit to India. This is a force with which the British Government has to reckon with. Neither undiluted repression, which is the only elixir for political ills known to mountebanks and charlatons of the type of Anglo-Indians—who have ceased to be Anglo and are both to become Indians—nor communal outbreaks, which the prince of toadies Maulana Shaukatali thratenes, will help in the solution of the Indias problem. These courses of action can but add to the prevailing bitterness. British statesmanship must recognise that Gandhi is the only leader in India who can deliver the goods and that he will not be satisfied unless India is immidiately admitted to the commonwealth of the British-Empire as an equal partner. We hope and trust that wiser counsels will prevail and this will be effected before it is too late and the attitude of a section of the Indian population becomes so intransigent that membership of the British Empire ceases in certain quarters, to be regarded as a proud privilege. Besides, there are other factors, economic and financial, which are complicating the situation in India and which are all propitous for the immidiate launching of a policy of conciliation. Even sober conservative opinion in England recognises this, Says a writer in "The Round Table" who is evidently a European publicist resident in India.

"The prevailing view here at present regarding the outcome of the proceedings in London is therefore approximately as follows, though it may, of course, be falsified by the events of the next fortnight. The Conference, it is believed, will in two senses prove a failure, that is, it will reach no final conclusions on a number of the most controvertial

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points at issue, *and such provisional decisions as are made will fall short of those demanded by the bulk of nationalist opinion.* The British Government, it is assumed, will have to impose an arbitrary settlement in certain matters, particularly as regards the communal difficulty, and then proceed to draft a bill for presentation to Parliament, incorporating therein such features as the Conference has been able to agree upon. Possibly certain eminent Indians will be asked to assist the Parliament and Committee in its work, *but no Congressman will be among them. When or before the bill is passed it will be vociformerly repudiated by large sections of political opinion here,* and the resultant state of affairs will be not unlike that which existed after the introduction of the Montagu-Chelmsford reforms. ... ...

But the Congress certainly will be anxious and perhaps able to do more than this. Recovery from the efforts of the last Civil-Disobedience movement is still far from complete, and the general economic depression, despite the slight improvement in trade caused by the depreciated currency, remains intense.

The Country therefore is in a very abnormal state Were the Congress leaders to decide, as a protest against the conclusions reached at the Round Table Conference, to resume Civil Disobedience, the consequences would be extremly serious, and might possibly lead direct to that general breakdown of the social and political structure which many thoughtful observers believe to be ultimately inevitable."

The italics are ours.

REACTION OF VEDIC CULTURE ON THE OCCIDENT

Miss Mayo has, all unconsiously rendered a signal service to India. She has focussed attention of serious thinkers upon Indian culture which she has taken such elaborate pains to vilify and decry.

We print below a letter from a talented American lady which hardly calls for any comments on our part.

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MAY 25, 1931

PRINCIPAL RAMDEVA B A., M.R.A.S.,
The Gurukula University,
HARDWAR, U. P.
INDIA

Dear Sir :

Greetings ! I am wondering if you will remember a woman who spent a day at Hardwar visiting your institution there and whom you accompanied on a visit to the Girls' School over at Dehradoone? I very much hope that you have not forgotten and even though a year has passed by since that time you have been in my mind numberless times and I have intended writing also many times but something always unfortunately intervened.

It is with no thought of offering you flattery when I say that the short conversation I had with you on the train over to the Girls' School going and returning was perhaps the most outstanding one in many respects I felt I had during the winter spent in India. You dropped many remarks that have given me much food for thought since that unforgotten day.

You may have forgotten that I was on sort of a pilgrimage which I finished after fourteen months of real hardships on account of living such a different life. I tried to live the life of the people wherever I went and be one with them because I feel one with the East. I have just completed the manuscript of a book on that pilgrimage and am now turning my attention to one on Indian life as I observed it. As you know I am not a Christian but a Buddhist, believing however, that Buddha received his teaching and wisdom from India so I am at one with all devotees of the Gita and Vedas.

Now the author of the famous "*Mother India*" Katherine Mayo has recently written a second vol. called Volume II of *Mother India* In that she again strikes hard on the Child Marriage question. She claims nothing has actually been done although many professions and laws have been passed, but no actual action taken, etc. Be that as it may be, she makes a statement I earnestly desire to challenge in my book. It is that regarding the work of the Christians :

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She asks: "What is afoot, in India today, to unseat Hindu child-marriages?" She replies to her question. "The work of one type of Christian missionaries must be placed first." I want to quote further because you may not have read the book and I want to make it clear what I want you to do for me in the matter.

She goes on first to name two Christian missionaries work; namely that of A Hindu Bishop of Dornekal and his spiritual father Bishop Henry Whitehead, English divine, and also the work of the Salvation Army. Their work has largely been among the Untouchable classes who are members of the Indian Christian community and non-child-marrying class.

Here is what she further says and which I want you to give your serious and earnest attention.

"But the Indian Christian community possesses a value to India greater than its use to itself. Being furnished, by its new creed, with a motive to serve others—having the icy despair of Karma melted out of its heart–it is today supplying to India almost all of the few Indian sick–nurses, and the great majority of Indian women teachers now available for the instruction of Hindu girls of all castes."

NOW remembering all you told me of your work on this very question the work of the Arya Samaj—that students–girls and boys-must promise not to marry until a certain age and keep the promise even after leaving school. That you are working for the education of girls as well as boys, I want you to do this for me.

I want you to write a chapter for my book. Concise and terse just what you are doing along this line. How large a work it is you are doing. How many you reach. The strength of the Arya Samaj in India etc. Make it interesting and vital. I love India and the true Indian wisdom and philosophy and I feel I cannot let this statement go unchallenged that there are only Christians who are undertaking this work of combating the child–marriages. I know that you are doing this work. I visited your University both at Hardwar and with the Girls' over at Dehradun. I notice in the prospectus I brought back with me that you also have a Girls' branch over at Delhi. Well tell all about it

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in this chapter I urge you to write for the sake of your work and your ideals, for the sake of your beloved India.

I cannot offer you anything. I am not sure I shall find a publisher for the book since the feeling is against rather than for India in this matter, and a very bitter feeling. So it may be I shall be obliged to try to finance it privately. I made my pilgrimage to India possible by selling all my jewels and doing hundreds of things few if any Western women would care to do or would dream of doing. This I say to remind you that I am seriously in earnest. I wand to set India right as far as I can. Child—Marriage is an evil, but I want Americans to know that cultured Hindus, the Arya Samaj are working on behalf of these girls and so please write me a chapter on the subject. How the boys pledge themselves not to marry until a certain age and keep their pledges, how the girls do, what you are trying to accomplish, what you already have accomplished and all other vital things and details pertaining to this important subject.

I inclose herewith 2 dollars American money equivalent approximately to cover 5 rupees. I would ask you to buy a treat of sweets for the girls at Dehradun who may some of them remember my visit there in early February of 1930. I shall never forget the visit and hope that my Karma might take me back one day. I took some pictures that day but they did not turn out well, were in fact failures. Please give the Head Woman Teacher in charge my best regards if she is the one when I was there.

One more thing—Miss Mayo refers to "Icy despir of Karma" if you can correct that erroneous suggestion and impression please do so also in your chapter.

I am such a firm believer in Karma and Reincarnation and do not see much hope for the West until it accepts those twin doctrines that I never leave a stone unturned to mention the mistaken idea Westerners have.

Now that I am writing you, my short visit comes back so clearly that I regtet that I have not written long ere this to you. I shall be anxiously waiting to know if this reaches you, if you are still at Hardwar, remember me and will write this chapter for me as a gift to

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India If the book gets published and brings anything be sure I shall not forget your kindness either. But I am now thinking more of getting it out in reply than the financial part.

I inclose a clipping I wrote to a newspaper and in which I mention your Univesity.

I have not yet found a publisher for the manuscript just completed and probably will have difficulty in doing so because it is largely on spiritual lines and West does not want to read such material. However in time it will get published. At any rate I shall let it wait and when I finish the India book shall endeavor to get it out first because people are just now interested in India and I think it will be more widely read than the account of my pilgrimage.

Wishing you the best of all good things, assuring you I remember my visit with you with considerable satisfaction and a regret that I had not remained longer to have heard more wisdom from your lips, believe me,

Very sincerely,
MIRIAM SALANAVE

Mrs LUCIEN SALANAVE
2094—45th Ave.,
Oakland, California.

Please write this chapter as quickly as you can will you not. It need not be lengthy, better terse, concise but do not omit the vital points on the subject of your work educating the girls, what you teach regarding caste. What castes go to you for education, re-marriage, etc. My book will naturally be mostly confined to the female question.

Do let me have a reply soon. Will you not?

And another important matter, can you send me a photograph or so of the girls studying? A group picture. Not pictures already printed because they cannot be photographed again, but an original photograph. This will be a splendid confirmation and also one of yourself if possible.

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